

OUR STORY TOO - LESSON 3

(A) Christianity, Chapter 2, pages 39 - 48,
"European Religious Reformation"

(1) The 14th century English writer who called for vernacular translations of the Bible and lay communion with both bread and wine was named John Wycliffe.

(2) The tumultuous conditions in 14th and 15th century Europe that led to the call for reform included:

- (a) A plague, referred to as the Black Death, that destroyed one-third of Europe's population.
- (b) A prolonged series of conflicts between England and France, referred to as the Hundred Years' War.
- (c) The enmeshing of the church hierarchy, including the papacy itself, in controversy and international politics.
- (d) The beginning of the movement called the Renaissance, which included a new interest in human reason and emotions.

(3) Religious observances in the 14th and 15th centuries that were easy targets of criticism included:

- (a) The proliferation of pilgrimages, devotions to the saints, and religious processions, which were religious expressions over which the laity could exercise control and which were viewed by some of the learned as being primarily social occasions.
- (b) The endowment of enormous numbers of Masses.
- (c) The issuance of papal decrees called indulgences, that granted a person remission from punishment in purgatory.

(4) - (11) The end of the 15th and the 16th centuries saw several serious criticisms of the church. Match one of the following reformers with each description below:

- | | |
|----------------------------|------------------------|
| (a) Martin Luther | (b) Ignatius of Loyola |
| (c) Savonarola of Florence | (d) Erasmus |

(4) a A professor at the University of Wittenburg.

(5) c A Dominican friar in Florence who attacked corruption and gathered a large following.

(6) d A Catholic humanist who wrote treatises expounding the need for reform and who aimed humorous jabs at the church.

(7) a The reformer whose preaching and writing sparked the Protestant Reformation and marked the beginning of a new church.

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- (8) a A friar who had a distinctive religious experience that led him to reformulate the doctrine of justification and sharply criticize the church for its practices.
- (9) b The one who after a profound inner experience developed a kind of meditation that disciplined the will to obedience.
- (10) c A friar who prophesied a millennial upheaval that would bring thorough reform.
- (11) b The founder of the highly disciplined and dedicated Roman Catholic order known as the Jesuits.

- (12) Th areas of Europe in which religious reformation changes came most swiftly and dramatically were Germany and Switzerland.

(4) The three primary Reformation leaders in these countries were:

- (a) Martin Luther in Germany
- (b) Ulrich Zwingli in Switzerland
- (c) John Calvin in Switzerland

- (13) From the beginning Protestantism represented a new and strong option for the laity. This was reflected in:

- (2) (a) The support that Luther received from preachers who were lay-endowed.
- (b) The emphasis of the Reformers on the religiousness of the layperson who was involved in the ordinary world of work, money, and sexuality.
- (c) The teaching of the Reformers that every profession was a calling.

- (14) The Protestant tenet of the "priesthood of all believers" meant:

- (2) (a) Every Christian is in charge of his/her own relation to God without the mediation of a priest.
- (b) Any Christian could confess to any other, since all believers were in this sense "priests".

- (15) The early Protestants drastically changed liturgical practices.

- (6) (a) They eliminated entirely the sacraments of penance and extreme unction.
- (b) They maintained the practices of marriage, confirmation, and ordination, but no longer regarded them as sacraments.
- (c) They eliminated supplementary penitential practices such as endowment of masses and making of pilgrimages.

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- (d) They maintained the sacrament of Baptism but disagreed over its nature. Most Protestant churches still baptized infants, but some limited baptism to adults.
- (e) They maintained the Sacrament of the Eucharist but disagreed over how often to celebrate it and how it should be interpreted. Luther believed that in the Eucharist Christ's body was present. Zwingli viewed the Supper as a memorial only.
- (f) They gave primary place to preaching of "the Word", rather than to sacraments.

(16) The central or cornerstone doctrine of Luther and all the Reformers was "justification through grace by faith alone".

(17) Reformation theology could be summarized as:

- (a) The direct sovereignty of God over the soul.
- (b) The Christian's own responsibility for his/her relation to God.
- (c) The role of the church as a vehicle of the Word by which faith was awakened and brought to maturity.

(18) How did the Reformation in England begin?

In England the Reformation began from royal initiative, when Henry VIII broke with the pope because he could not get his latest marriage annulled.

The gradual Reformation in that country eventually led to the church known as the Church of England. In the United States this is named the Episcopal Church.

Growing out of this English church were several of the major Protestant denominations that played a major role in American history, including:

- (a) Presbyterian
- (b) Congregationalist
- (c) Baptist
- (d) Quaker
- (e) Methodist

(19) Some of the diverse beliefs of the groups of the Radical Reformation were:

- (a) The church becomes perfect by returning to the ideals of primitive Christianity.
- (b) The church becomes perfect by following the immediate guidance of the Holy Spirit.
- (c) The church should contain only voluntary believers.

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- (d) Christians should not be involved at all in secular government.
- (e) Christians should seek silence and contemplation, emphasizing the inner work of the Holy Spirit within the believer.
- (f) Christians must separate from the world and create the perfect Christian church and society because of the imminent arrival of millennium and the Second Coming of Christ.
- (g) The church should be free from state interference.

(1) (20) The term "Anabaptists" literally means "baptized again". Anabaptists infuriated both Catholics and other Protestant Reformers by their practice of rebaptizing their members who had been baptized as infants.

(3) (21) What did the Radical Reformers gain by their insistence on no secular authority over religious life? Why were they not as influential as the mainstream Reformers?

Insistence on the freedom of the church from state interference is what united most of the radicals. Their unwillingness to compromise on this point preserved their autonomy as self-governing religious groups. It also, however, decreased their social power. They simply could not command the influence that the larger Reformation possessed. The religious principles of the Protestant Reformation gained a foothold not because of purity of faith but by alliance with magistrates, town councils, and princes.

(4) (22) The convocation of the Roman Catholic Church that met between the years 1545 and 1563 was called the Council of Trent.

- (a) The purposes of this convocation were to:
 - to set their own house in order.
 - to create peace and unity among Catholics.
 - to win back some of the ground they had lost to the new "heretics".

(b) The new emphasis of this convocation on teaching included the education of lower clergy in seminaries and the wider teaching of the catechism to laity.

(c) The reforming of church structure accomplished by this convocation included giving bishops greater responsibility for what happened in their domain and urging them to reside permanently in their sees

(3) (23) Roman Catholics and Protestants approached church reform and church health in different ways.

(a) For Catholics the church's core was the ordained priests and bishops that is, those who held the power of the sacraments. The Catholic approach thus was that if the priests and bishops were set on the right path, then the church would regain its health.



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(b) For Protestants, the church's strength lay in the laity, and thus they greatly valued the religious life of the laity. The Protestant approach was to emphasize the faith of the believer.

(24) Orthodox churches were much less affected by these reform movements. The two primary reasons for this were:

③

(a) The conflicts that fueled the western Reformation were much less pressing in the Orthodox churches, that is the conflicts between church and state and between clergy and laity.

(b) The Orthodox churches had a continuing focus of unity in the liturgy and the worshipping community.

(B) Christianity, Chapter 2, pages 48 - 51, "New Worlds"

① (1) What revolutionary event was occurring while the Protestant Reformation and Roman Catholic Counter-Reformation were happening in Europe? European discovery and settlement of the American continents

③ (2) Beginning in the 1500's missionaries transported Christian doctrine and practice to the Americas, southern Africa, Asia, Australia, and the Pacific Islands.

Each region that was evangelized contributed to the variety of Christian life because each of these cultures added its imprint to the underlying structure of Catholic or Protestant faith

③ (3) In certain societies, such as Mexico, where Spanish Catholic missionaries encountered a form of high civilization and a strong native religion, a kind of syncretism developed with new holy figures and new practices being superimposed on the local beliefs.

In the case of Mexico, the figure of Saint Thomas was sometimes identified with Quetzalcoatl, a former king/god who was expected to return at the end of time. The great goddess Tonantzin was identified with the Virgin Mary and became known as Our Lady of Guadalupe.

② (4) How did missionaries who encountered Native American societies generally regard these peoples. What did they see their missionary task as being?

When in contact with Native American societies that they regarded as primitive, missionaries declared the people of these societies to be ignorant and depraved, with customs that were totally immoral. In such situations, Catholics and Protestants alike viewed their task as bringing civilization and Christianity to lands and people barren of human virtue.

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(5) The general Spanish Catholic missionary approach was:

- (2)
- (a) intermarry with local inhabitants.
 - (b) instruct the people to a level where they knew the catechism and had begin to move away from their former "superstitions".
 - (c) gather the people together into Spanish-style villages where they would learn European ways more quickly.

(6) The general French Catholic missionary approach was:

- (1)
- (a) tolerance of local traditions.
 - (b) less openness to intermarriage.

(7) Whereas the early French and Spanish immigrants to the Americas were primarily friars, soldiers, explorers, and traders, the English Protestant immigrants were family groups and their focus was thus on farming and village life.

(1)

(8) The reasons why Protestant missionary work progressed so slowly among Native Americans were:

- (2)
- (a) Protestantism offered little of the ritual life or rich store of legends of the saints that could more easily integrate native peoples into their communities.
 - (b) Protestant missionaries expected converts to learn to speak & read English, to read Scripture, and to attend a church highly focused on the verbal.

(9) African slaves in the Americas received different treatment depending on where they were.

- (2)
- In South America Africans had the possibility of intermarriage which meant gradual movement over several generations out of the lowest class.

In Anglo-America, all blacks remained at the level of slaves since white men did not recognize their children by black concubines.

(10) From where had most of the African slaves in Anglo-America come?

- (2)
- (the highly developed civilizations of) West Africa
- Even though some slaveowners in the 1700's began instructing their slaves in the rudiments of Christianity, why was education discouraged for slaves?
- They feared that teaching them to read the Bible might lead them to revolt.

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(11) Black American Christianity took a form different from Native American, Protestant, and Catholic Christianity.

- (3)
- (a) Due to their ancient African heritage, blacks retained a preference for ecstatic religion, dance, body movement, and responsive chanting.
 - (b) Because their Christian faith developed in America primarily in the age of revivals, their religion was highly evangelical.
 - (c) Since their masters discouraged education, they relied on oral tradition, song, and dramatic preaching styles.

(C) Christianity, Chapter 2, pages 51 - 56,
"Modern Developments in Christianity"

(1) The primary sites for the religious awakenings or revivals of the 1700's and later were: United States, England, and Germany.

(2) In the 17th century the dominant religious tradition in the area that would become known as the United States was Puritanism. This tradition was expressed through the Congregational and the Presbyterian churches. Characteristics of this tradition were:

- (3)
- (a) highly intellectual
 - (b) deeply concerned about the individual's inner development in faith
 - (c) having a strong vision of the church as the center of society

(3) The dominant religious tradition in 17th century England was the Church of England. In Germany it was the Lutherans.

(1) (4) The 18th century religious revivals encouraged greater inward devotion and greater individual piety. The primary significance of this movement, however, was that it opened the way toward a greater role for emotions in Christian faith.

(4) (5) A new type of Christianity emerged from these revivals, known as revivalistic, or more broadly evangelical.

Frankiel describes this type of Christianity as "experiential". What becomes central in this type of religious expression?

The believer's personal experience, testimony to that experience, and heartfelt expression of it in prayer or song became central.

This revivalistic or experiential Christianity developed new forms from the 1800's on, including:

- (a) frontier revivals, known for their wild ecstasies
- (b) extra meetings/services for a local church, known as annual church revivals

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(c) mass revivals in larger towns and cities

(d) a great rush of hymn writing, notably by large numbers of laypeople, especially women

(6) - (13) The inward turn of Christianity spawned many movements and churches in the United States. Match one of the following with each description below.

- (a) Transcendentalism (b) Spiritualism (c) Pentecostalism
(d) Holiness (e) Christian Science/New Thought

- (6) d A movement that began in the late 19th century that aimed at perfection in morality, simplicity in religion, and a deeper, heartfelt experience of God.
- (7) a A rational and intellectual movement in the 1800's among northeastern elites.
- (8) b A popular movement in both Europe and the U.S. that held that the universe consisted of a harmonious unity of all things, and that humans could live in greater harmony with God and the universe by deepening their self-knowledge and their contact with other worlds.
- (9) b A movement best known for their seances in which they tried to contact spirits of the dead as "scientific" proof of an afterlife.
- (10) c A movement that birthed new churches at the turn of the 20th century that sought a higher blessing, usually the gift of speaking in tongues.
- (11) a A movement best known by the literary works of Ralph Waldo Emerson and Henry David Thoreau.
- (12) e A movement that attempted to bring the mind into harmony with the universal Mind, the power of healing in the universe, in order to gain power over material existence.
- (13) c Originally a black and working-class white movement, it emerged among white middle and upper class people in the 1960's and 1970's.

- (14) The growth of experiential Christianity included a voluntaristic thrust, namely that if each person's experience was valid, then each person could choose the appropriate church to suit his/her needs.

This had a dramatic effect on the churches. Whereas the church splits that resulted from 18th century revivals healed for the most part, the 19th century revivals produced a rash of sectarianism, particularly in the U.S.

This resulted in hundreds of new denominations began in the century between 1825 and 1925.

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- (15) The freedom to follow one's own religious experience gave rise to prophets with new revelations.

(2) The name of the 19th century man who claimed to receive visions about the Book of Mormon and how to translate it was Joseph Smith. The name of the church that grew out of this book is the Church of Jesus Christ of Latter-Day Saints, or, as they are commonly called, the Mormons.

The name of the 19th century woman who claimed to receive messages that led her to establish with others the doctrines and practices of a new church was Ellen G. White. The name of the church is the Seventh-Day Adventists.

- (16) During the 19th and early 20th centuries, when the European and immigrant communities that made up the Roman Catholic Church in the U.S. remained strong in themselves, this church kept a firm, albeit defensive, attachment to its traditions and doctrines.

(4) By the mid-20th century, however, many Roman Catholics had begun to question what seemed the anti-modern position of their church.

Pope John XXIII called a great church convocation in 1962-65 called Second Vatican Council. This council revolutionized the Roman Catholic Church in many ways:

- (a) A declaration on religious freedom that urged tolerance of other religious ways and even other Christian churches
- (b) Major changes in the liturgy, including translation of the Mass into the language of each nation, and allowing more time for congregational singing and for sermons.

- (17) The last two centuries have also seen an increase in Christian missionary and reform activities. Christians with a strong inner sense of spiritual guidance become concerned about fellow human beings and about the condition of their society. This concern has been expressed primarily through the work of preaching the gospel to non-Christians at home or in foreign countries.

(4) There have also been significant energies directed, however, toward political and social action, taking the specific forms of alleviating poverty, fighting disease and improving aid in underdeveloped countries, attending to the needs of the poor and elderly in the growing cities

Theologians around the turn of the 20th century developed a theological rationale for this social-political action thrust called the Social Gospel. In more recent times many theologians have developed "liberation" theologies to express Christian commitment to freedom and human rights of the oppressed.

Socially and politically, some of these outreach movements have been conservative and others more radical.

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- (18) Both "social Christianity" and experiential Christianity continue to be major forces in contemporary churches. Which one, according to Frankiel, has been most powerful in the last 200 years? experiential Christianity

4
Why?

The repeated waves of revivals, awakenings, Pentecostal experiences, and devotional movements focusing on Jesus or on being "born again" show that the experiential movement that began some two centuries ago continues to be the major force in modern church movements. All ~~other~~ ^{the} developments are minor compared to the the experiential movement and its offshoots, which, over a span of 200 years, have brought about major changes in Christians' understanding of themselves, their churches, and their religious lives as a whole.

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- (A) Christianity, Chapter 3, pages 57-61,
"The Christian Story" and "The Meaning of Salvation"
- (1) Note that Frankiel uses the word "myth" in its original, philosophical sense, that is a story that is spiritually true, a story that sets forth the truth(s) of a religion. This is obviously different than the usual contemporary meaning of "myth" as a false story. A myth may or may not be historically accurate; what makes it a "true" myth is whether it accurately and powerfully presents the insights/truths of that religion.

In a one-paragraph essay explain why the Jesus story or Jesus myth is central to Christianity.

- (3) The central and basic symbol in Christianity is the figure of Jesus the Christ, represented graphically by the crucifix and the cross, symbols of his death and resurrection. The various aspects of Christianity cannot be understood without a grasp of the centrality of Jesus. The meanings of Christian rituals are based on stories about him, and the churches often regard their organizational forms as springing from his commands. The writings that describe Jesus' life and death, his acts and words, thus provide the founding myths of Christianity. These documents are structurally equivalent to the creation myths of other traditions, for they are the pivot around which the religion turns and to which it returns. They are the seeds from which germinate the essential Christian practices and attitudes. The stories of Jesus encapsulate the spiritual truth of Christianity.
- (2) Different versions of the Jesus myth present Jesus' ultimate nature in different ways. All the stories about Jesus agree that he was a teacher and healer, but Jesus' ultimate nature is portrayed in at least three different ways:

as a prophet, as the Messiah, and as God.

The Jesus stories that came to be included in the Christian Scriptures (New Testament) give prominence to Jesus's death and resurrection.

- (3) The basic Jesus myth, although interpreted in multiple ways throughout Christian history, has always been interpreted with two important aspects:
- (a) Jesus is a model for others to follow.
- (b) Jesus' suffering, death, and resurrection are a unique and miraculous event that brought about salvation for those who followed him.

These two aspects of the Jesus myth have each been emphasized by certain Christian groups, but they have also been combined by some Christians. Since the central meaning of the Jesus myth is salvation, the imitation of Christ becomes a participation in Christ, that is becoming a part of the great and mysterious events that transformed all of existence.

- (4) The fundamental divine miracle of Christianity is the incarnation, death, and resurrection of Jesus.

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- (5) Although different views of this fundamental divine miracle (#4) have appeared at different times in Christian history, the general Christian understanding of this event is as follows:

5) God became a human being in order to take on the fundamental human condition of sin. Yet Jesus did not sin nor did he have any stain of original sin. Instead Jesus suffered the punishment, namely death, for the sin of the whole world. Jesus was then resurrected bodily from death. From that time forward it would be possible for human beings also to be freed from the punishment for sin if they

- (a) repented of sin
- (b) believed in Jesus as the Christ
- (c) accepted the offer of salvation

Beyond this gift of salvation, God offered to Christians and to the church as a body another gift, the Holy Spirit, as a continuing divine presence making them more like Christ himself

- (6) In this Christian understanding, the experience of salvation is a rebirth to a new life. The movement of the seeker is:
4) from repentance and forgiveness
through the sacrifice of Christ
to taking on a new life in Christ
and receiving the Holy Spirit

The experience of salvation involves first a sense of freedom. Briefly explain.

With the experience of salvation, Christians feel freed from their anxiety, inner guilt, and sin and less subject to the demonic forces that seem to be bombarding them. That sense of freedom is the beginning.

In addition, the experience of salvation brings a sense of growing closeness to the divine and sometimes even ecstatic states.

- (7) Explain in a one-paragraph essay why Christians in one generation may have an immediate sense of the divine presence while Christians in subsequent generations would focus on future hope.

3) It is not surprising that the state of present ecstasy sometimes diminishes in churches. Often in new religious movements the early believers live in a high spiritual state of consciousness, with their positive experiences continually reinforced by the dedication of others around them. Later, however, especially in the second or third generation, the group's members may experience less of that ecstasy. Instead, as the group continues, they look to the future and emphasize the experience of hope. This happens in Christianity as well. One generation of Christians may have an immediate sense of the divine presence in their lives, whereas later ones, who no longer find that experience available to them, focus on future hopes. Such hopes come quite naturally to Christianity, which grew up among Jewish groups alive with the expectation of a messiah and in a Greek environment filled with hopes of personal immortality after death. As early as the writings of Paul, we can see a tension between the present state of salvation and the even greater life that is promised when the Messiah returns.

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- (8) Whether salvation is conceived in terms of present experience or future promise, its reality has almost always been mediated in Christianity through ritual. The various rituals for this mediation have been:

- (a) receiving of the sacraments
- (b) the discipline of a life of prayer and contemplation
- (c) the channels of preaching, singing or personal interaction

- (9) The early church developed a series of rituals as vehicles of the transforming experience of salvation and new birth:

- (a) a period of study and testing
- (b) the rites of baptism and confirmation
- (c) the first partaking of the Eucharist

- (B) Christianity, Chapter 3, pages 61-65
"Spiritual Knowledge: Creed and Doctrine in Christianity"

- (1) In early Christianity people desiring to become Christians had to spend nearly a year in study, learning the beliefs and rites of the church

Before baptism, the candidate would be asked certain questions of belief. This shows that belief in the appropriate creed was a crucial standard for belonging to the community.

Most religious traditions emphasize practice far more than belief. Christianity, however, puts a great emphasis on belief, correct thinking, affirming the correct words.

- (2) The simple meaning of "creed" is a statement of belief. From very early Christianity, however, creeds became part of public worship.

The three creeds cited by Frankiel are:

Roman Creed, Apostles' Creed, and Nicene Creed.

- (3) The creeds contain evidence of theological debates that occurred within Christianity. Why was God described as "maker of heaven and earth"?

This countered Gnostic assertions that the true God could not have created the evil material world. Why was the creation of God described as "all things visible and invisible"?

This reflects the church's conflict with Manichaeism beginning in the late 3rd century. The prophet Mani taught that the world was a battleground between good and evil, and that there was an evil god who had created the visible world.

Why is Jesus described as "suffering"?

The suffering of Jesus was emphasized to counter the Docetists, who claimed that Jesus' human form was not real.

Why is Jesus described as "begotten, not made" and "of one substance" with God?

The 4th century debate with Arius over the relation of Jesus' humanity to his divinity lies behind this description. Jesus was begotten, not a created being. Jesus was of the same substance as God, not just of a similar substance.

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- (1) (4) The word "dogma" literally means "teaching". The creeds gave rise to dogma because Christian leaders felt that the faithful needed to have fuller instruction as to what the church affirmed and why.

- (2) (5) In a one-paragraph essay, explain what creed and doctrine as defining characteristics of Christianity imply about Christian faith.

On the whole, creed and doctrine have been very important defining characteristics of a Christian. They are not merely traditional formulas but expressions of a deep acceptance of the faith. The implicit assumption is that the most profound acceptance requires the concurrence of the great human faculty of intellect: the mind itself must grasp the ideas of the faith if the person is to be truly bound to them. Indeed the highest levels of mind are engaged - those levels that approach the divine. Once the mind is trained to spiritual things, then the individual can approach the great mysteries: the rites of the church.

- (C) Christianity, Chapter 3, pages 65-69,
"The Drama of Transformation: From Baptism to Eucharist"

- (2) (1) Baptism is the primary Christian rite of initiation. It is understood as a powerful re-enactment of Jesus' death and resurrection.

In early Christianity baptism usually occurred on Easter morning after a fast and an all-night vigil. It culminated with the new Christian putting on white garments, which symbolized purity and new birth.

- (2) (2) Following baptism is the rite of confirmation, which was originally an anointing with consecrated oil. This anointing could be viewed as the "Christing" of the believer in that "Christ" literally means anointed one. In confirmation the believer is said to become like Christ and to receive the gift of the Holy Spirit.

In Eastern Orthodox churches, when is the rite of confirmation done? immediately after baptism

When in Roman Catholic and most Protestant churches?
at a time when the person has reached an age of understanding

- (1) (3) In early Christianity, candidates for baptism attended only part of the Sunday worship services, namely the first part of the service when selections from the Bible were read and a sermon preached. They were excluded from the second part of the service, namely the Eucharist. They would be allowed to participate in this second part of the worship service after baptism (and confirmation).

- (4) The three prominent dimensions of the Eucharist were/are:

- (1) (a) it was a joyous communal feast
(b) it was a sacrifice
(c) it communicated great spiritual power

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- (D) Christianity, Chapter 3, pages 69-75,
"The Church As Holy Community"

- (1) There has always been a tension in Christianity between the ideas that all believers are equally holy and that the church needs leaders who are spiritual specialists. The question is whether holiness is the calling of all Christians or of a special few.

From the beginning the churches conceived of themselves as a corporate entity, or, in the words of Paul, as "the body of Christ"

As the head of the Christian church(es) in a certain city or area, the bishop was a central, unifying figure. Bishops understood themselves as continuing:
the intimate community of Jesus and his disciples

The unifying spiritual experience of Pentecost was when all of Jesus' followers received the gift of the Holy Spirit (speaking in tongues)

- (2) What did the church-purifying group in the fourth century known as the Donatists maintain about church leadership?

Donatus and his followers believed that no bishop who had given in to Diocletian's persecution by handing over holy Scriptures or other church property should be allowed to hold office.

The Donatists were defeated by the mainstream churches, whose primary spokesperson was Augustine. This spokesperson argued that the church on earth could not be expected to be so pure. He distinguished between:

- (a) the "invisible church", that is the elect whom only God could know
and
(b) the "visible church", that is the church here on earth which would always include some sinners

- (3) Movements for purification illustrated the two convictions that:

- (a) The members of a Christian church are not independent
but tied together in an intimate way
(what one does affects the others)
(b) The church should be as much like Christ as possible

Examples of purification movements in Christian history are the Cathars of the Middle Ages and the Puritans of England and America.

An example of a purification movement in America that has sought to minimize its contact with the world by forming nearly self-sufficient communities is the Amish.

- (4) The sense of interrelatedness or corporate oneness in the church also led to the understanding that some Christians can function on behalf of the whole church. The most obvious example is the priests or presbyters (and pastors today).

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(4) (cont'd)

Other "orders" also developed in Christianity of a special few whose actions and dedication were believed to benefit the whole body. These "orders" included the five broad categories of: penitents, monks, nuns, friars, and pilgrims

Whereas in earliest Christianity, all members were called "saints", this term was later applied only to a few, especially spiritual persons.

- (5) Leadership roles were viewed as an imitation of Christ. Bishops saw themselves as shepherd-leaders of the flock, and they assumed the place of Jesus in celebrating the Eucharist and in their role as teacher.

Kings saw themselves as earthly imitations or manifestations of the heavenly kingship of the resurrected Christ. To symbolize this understanding, the crowning of a monarch included the religious ceremony of anointing with oil.

- (6) Outside the regular leadership roles, the holiness model of imitation of Christ took other forms. In times of persecution of Christians, martyrs were viewed as following in the footsteps of Jesus.

When outside persecution was no longer a problem, some Christians, known as ascetics or monks, felt called to imitate Jesus by:

- (a) conquering the temptations of the world
- (b) giving up the world's luxuries and pleasures
- (c) devoting themselves to prayer and praise of God

- (7) The Protestant Reformation contested the idea of spiritual specialists with the idea of the "priesthood of all believers." One of the original meanings of this notion was that any member could perform the specialized spiritual function of receiving another member's confession

One Protestant group that followed this principle came to believe that the church should not have any ordained ministerial leadership to preach, that any member may feel called to preach, speak, or pray. This group is called the Quakers (Friends).

The mainstream Protestant traditions, however, have maintained the idea of clergy whose role it is to interpret the Scriptures. These clergy must have specialized training and should also have a spiritual calling.

- (E) Christianity, Chapter 3, pages 75-83,
"The Life of the Church"

- (1) The church sees itself as continuing the Christ's work on earth: to bring salvation to humanity, to reconcile humanity and God.
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(1) (cont'd)

This salvation work of the church has three parts, each modeled on a different aspect of Christ Jesus' life:

②

(a) the call to salvation - evangelism, spreading the gospel, calling people outside the church to repent and believe.

(b) the continuing work of salvation, enacted in the regular liturgies of the church.

(c) bringing salvation to the world by establishing the messianic kingdom under Christ's rule and thereby transform the world itself.

①

(2) The work of (1)(a) above is the responsibility of every believer but to reach the non-Christian world Christian churches have usually appointed special teachers or missionaries.

②

(3) In a one-paragraph essay explain the sacrifice metaphor that has dominated Western understanding of the Eucharist.

According to Roman Catholic theology, each repetition of the Eucharist actually re-enacts the original sacrifice of Jesus. In an awesome event, Jesus gives himself entirely to God, and God in Jesus gives Godself to save human beings from eternal death. The sacrifice reflects an archaic structure: a part of the whole is given to ensure continuing fruitfulness. Here, one death is given that all humanity may receive fullness of life. Partaking of the body and blood of the one sacrificed is the source of continuing spiritual nourishment of the Western church.

②

(4) The Protestant emphasis on the preached word (often to the neglect or minimizing of the Eucharist) offers a different kind of spiritual nourishment. Briefly explain how different senses or modes of reception are used for each of these nourishment/transformation events.

The sermon based on Scripture offers a different kind of ritual experience for the church. Rather than the taking of food, which involves taste and texture combined with the visual drama of the priest's actions, the altar, the statues or icons, we find a focus on hearing and mental action, taking in with the ear and assimilating with the mind. The spiritual transformation takes place not through the tactile and visual senses, but from the top downward, so to speak, through ear and mind to the rest of the person.

①

(5) The Protestant preaching tradition of the learned discourse emphasizes the rational mind, whereas spontaneous preaching focuses on inspiration or intuition. While there are some Protestant churches at both of these poles, most Protestant churches, according to Frankiel, expect a mixture of the two.

①

(6) The annual cycle of the Christian Year is an attempt to repeat the work of Jesus by re-creating each year the cycle of the major events of Jesus' life and by celebrating them in the round of the calendar.

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- (7) For the Western churches, the date for Christmas is December 25. It is preceded by a four-week period known as Advent. The Western Christmas season lasts twelve days, culminating in the Epiphany on the date of January 6.

Orthodox churches celebrate Christmas on the date of January 6.

- (8) The period of forty days prior to Easter is called Lent. Originally Lent was a time for final preparation of baptism candidates. Gradually the whole church came to observe Lent as a period of self-examination, repentance, and abstinence.

- (9) - (17) Match one of the following days associated with Lent with each description below.

- (a) Maundy Thursday (b) Palm Sunday
(c) Good Friday (d) Holy Saturday/Easter Eve
(e) Mardi Gras, Shrove Tuesday, Pancake Day (f) Ash Wednesday

(9) e the day before Lent begins

(10) b the last Sunday in Lent, the Sunday before Easter

(11) a a day to recall two commands or mandates from Jesus

(12) b a day to recall Jesus' triumphal entry into Jerusalem

(13) d an all-night vigil

(14) e a day of carnival and feastmaking

f (15) Ash Wednesday the day on which ashes are smeared on one's forehead

(16) c a day to recall Jesus' trial and execution

(17) a a day to recall the Last Supper

- (18) The Thursday forty days after Easter is a major feast in Roman Catholic and Orthodox churches. This day celebrates Jesus' ascension into heaven.

- (19) The Sunday fifty days after Easter is called Pentecost. This day is a celebration of the gift of the Holy Spirit.

- (20) Expectation of Jesus' return or Second Coming has repeatedly throughout Christian history broken through the bonds of the church's regular, repeated ritual and exploded in movements called millenarian.

Persons and groups who are swept up with this conviction feel:

- (a) the time is short
(b) the world is coming to a close
(c) God will soon bring the perfect world they yearn for into being

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- (21) As an example of churches that have left behind the church year calendar, Frankiel cites the American Puritans. In a one-paragraph essay explain what the Puritans replaced the church calendar with and why they did so.

The American Puritans eliminated all the feasts except Easter and, of course, the regular Sunday services, which featured a lengthy sermon. Instead of the traditional feasts, their magistrates, on the advice of the ministers, would proclaim feast days or fast days whenever it seemed appropriate: a feast of thanksgiving when the community had experienced a blessing or a fast day when they experienced troubles, which, they believed, were due to their sins and therefore required penitence. Their faith in God's providence was so strong that they attributed to God sovereign power over each day, to choose whether God would administer blessing or curse. The community, the Puritans believed, should respond to God's immediate action rather than to a repetitive calendar.

- (22) To continue Christ's work of establishing God's Kingdom or Dominion, Christians throughout history have often acted to organize and govern the world in accord with the norms of the church itself in accord with the norms of the church itself.

This impulse expresses the conviction that Christianity is not merely waiting for the Messiah to return, nor is it only concerned with ensuring the salvation of its members; rather the church has work to do during this in-between time before Christ returns, namely the work of transforming the world by direct action.

- (F) Christianity, Chapter 3, pages 83-89,
"Jesus As Model of the Christian's Personal Life"

- (1) Christianity has a strong personal dimension as well as a corporate dimension. Like almost all other religious traditions and societies, Christianity has attempted to sanctify the primary rites of passage that individuals go through: birth, puberty, marriage, death.

Associated with birth are the rites of baptism and christening. Some churches, of course, do not practice infant baptism, but most do. The positive reason for baptizing infants is to use this rite as a means of confirming the infant born into a Christian family as part of the organism of the church. The negative reason for baptizing infants is that despite the appearance of innocence, the infant is already contaminated by original sin.

At christening the infant is given a Christian or proper name, traditionally, the name of a saint, to signify that this child becomes a social being in a Christian community of "saints"

- (2) Many churches have made puberty an appropriate time for confirmation, which meant final acceptance into the church as a full member

- (3) As compared to other religions, Christianity has paid little attention to puberty. Frankiel thinks the reason for this is that puberty means the onset of adult sexuality, and in Christianity this has been regarded as one of the great sources of sin

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- (4) In a one-paragraph essay explain why the taking of vows and weddings superseded puberty rites in Christianity.

To deal with rising sexual impulses, adolescents in earlier times were often encouraged to enter religious orders, where they would be taught celibacy, or to marry and be chaste within the marriage. Thus the taking of vows and weddings have superseded puberty rites. Both of these are marriages. In the religious order, one becomes married to Christ, and in the wedding one unites with one's spouse "in Christ", imitating the marriage of Christ to the church, an eternal, faithful union in which each mirrors the other in holiness.

- (5) The Roman Catholic rite for the dying is called extreme unction. This rite offers the individual an opportunity for penitence/final confession and then for being anointed once again, as at confirmation

- (6) Christian burial practices reflect an identification with Christ. Briefly explain.

(a) the day of burial: The Christian is usually buried on the third day, expressing identification with Christ resurrected on the 3rd day.

(b) the marking of tombs: Tombs are marked with empty crosses, not crucifixes, thus symbolizing the Resurrection: the soul of the person is no longer there.

- (7) Throughout Christian history there have been some Christians concerned with purifying themselves and others from sin. In a one-paragraph essay describe the second/third century rite of penance and explain why many people postponed it until late in life.

Sometime in the second or early third century, churches began to exclude from the Eucharist those who had committed serious sins, at least for the period of Lent, sometimes for many years. Such persons requested admission to the order of penitents. They wore sackcloth and ashes or other special garments, sat in a separate section of the church, observed sexual continence, and devoted themselves to prayer and acts of charity. Some churches used public flogging or required penitents to prostrate themselves at the feet of the congregation. This series of rites, the early sacrament of penance, could be performed only once in a person's life. Afterward one would live an upright and perfect Christian life. Since it could be done only once, many people postponed it till late in life.

- (8) Because of human imperfection, the churches found this original form of penance (#7) too strict. In a one-paragraph essay describe the new form of penance introduced by Irish monks in the sixth century.

The sinner would have a private audience with a priest in which the priest, ideally without knowing the identity of the penitent, heard the sins that the sinner wished to confess and prescribed a correction, together with certain devotional acts, as a way of making amends in the person's relationship with God. This practice was repeatable. It became known as auricular confession, or simply confession. The acts prescribed tended to be positive practices, unlike the asceticism of earlier days. Fasting and self-flagellation were still modes of penance, but so were endowing masses, going on pilgrimage, and saying additional prayers and psalms.

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- (9) While the ideal of a more Christly life has always appealed to Christians, there have been different understandings of what this means. Two of the primary models held up have been Jesus' ascetic lifestyle and Jesus' loving lifestyle.

When the ascetic model is held up, Jesus is viewed as one who left the world entirely behind. This ideal could be fulfilled only by Christians who were monks.

Laypeople could approximate this ascetic ideal by:

- (a) practicing charity
- (b) spending extra time in prayer and worship
- (c) taking on short-term vows of continence and fasting
- (d) going on pilgrimage

- (10) The other primary model of a Christly life, that of a loving lifestyle, has often appealed more to the laity and has grown increasingly strong since the Protestant Reformation.

